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BOOK REVIEWS

Literature in the Common Schools. By JOHN HARRINGTON COX. Boston: Little, Brown & Co., 1908. Pp. viii+227. \$0.90.

Our first impression of this book was that Professor Cox had been "at a great feast of languages and stolen the scraps." Professor Cox has, indeed, drawn much of his material from sources that may be called common property, yet he has so ably digested this material and so interfused it with the spirit of helpfulness for the grade teacher that we shall let our carping critical attitude pass with the quotation which Moth made to Costard. It is, in fact, no mean thing to dig up the old familiar generalities and platitudes about "Literature and Life," "Why Study Literature?" "Criticism," "The Emotional Element," "Imagination," "Thought," "Form," "Tributaries of the Literary Stream," and the other hazy distinctions and definitions which delight summer-school gatherings and literary assemblies. Such a course of study does not, we wish to say, imply necessarily that superficiality is its distinguishing mark. On the contrary it means that many persons—even many of our teachers in the grades—who are not privileged to take a thorough course in literary work are entitled to establish a background of the literary activity which has manifested itself in the world, and to feel that literature is not a mere matter of dictionary chasing and literary parsing. To obtain a wider, a more penetrating, a more sympathetic understanding—a more philosophical basis, if you will—of the manifold influences that lie behind all literary expression, thereby awakening and stirring the deeper consciousness of the permanent and universal elements in literature, is no small matter. So, if we may turn right about face on our quotation, we may say that Professor Cox has made a feast of the scraps. Many teachers who read this pleasant little book will feel that they have come into a new realm.

But Professor Cox does not devote all of his book to pretty little meta-physical distinctions and dissertations. Much of the book is of practical use. He gives an intelligent model lesson founded on Holmes's "Old Ironsides," discusses very thoroughly a course of study in literature for the grades, makes suggestions for memorizing, and gives many ideas and titles for selections in reading. The list of books made for further readings and for the prescribed course is enhanced in value by naming the publisher of each book and stating the price. If the teachers of the grades will take this book in the way of a suggestive course, and will not attempt to dose their pupils with its many nice, sometimes dogmatic, assertions, they will find it a good book for their daily use.

The Pearl. A Middle English Poem. A Modern Version, in the Meter of the Original. By SOPHIE JEWETT. New York: Thomas Y. Crowell & Co., 1908. Pp. 16. \$0.40,

This beautiful elegy, our earliest *In Memoriam*, is seemingly coming to its own again. It was first given to the public in its original language by Morris in

the Early English Text Society's publications in 1864. Mr. Israel Gollancz translated it in 1891, making a line for line translation. In 1906 three translations appeared, and in 1907 and 1908 two more versions were made. Each of these translators—Gollancz, Osgood, S. Weir Mitchell (incomplete), Coulton. Mead, and Jewett—has told the story in his or her own way and according to his or her own poetic insight and power of translating. The beautiful allegory of the father who lost a precious jewel in his arbor, a spotless pearl, that slipped from his hand into the grass, and who mourns in the arbor on a day in August, after the harvest, until he falls asleep above the place where his lost pearl lies, is an entertaining tale—or, if you will, as Professor Schofield contends, a subtle theological dissertation. This father, as he sleeps, is "laid asleep in body and becomes a living soul." His soul leaves this earth and, by the grace of God, goes to a wondrously fair country beyond the realms of man, where all the hills are clear crystal, the trees azure, and the leaves of silver. In this land runs a river which the father would cross, but he cannot. On the farther shore stands a golden, glistening little maid adorned with pearls, his little daughter—a queen in heaven. She takes him to a hilltop, whence he sees the New Jerusalem and is blessed in peace and happiness.

If we omit the subtleties of the mediaeval spirit, its excessive tendency to moralizations, its spirit of symbolism, and its unnatural personifications, and read the poem for its more natural and vastly more charming backgrounds of the hills and vales, the running waters, and the singing birds, we shall be uplifted in our spirits and in our conceptions. Indeed, it is a poem that may well be introduced into our secondary-school work, not for intensive study but for supplementary reading.

Miss Jewett has not only made an acceptable translation, but she has also written an excellent, though brief, introduction which enlightens the reader in regard to the peculiar linguistic and poetic qualities of the poem. The very low price of the school edition will permit of its being put into every school library.

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Pestalozzi: An Account of His Life and Work. By H. HOLMAN. New York: Longmans, Green & Co., 1908. Pp. 322. \$0.75.

It would seem that some temerity is evinced by the writer who presents to the educational world another work treating of the life and theory of the great Swiss reformer of popular education. The bulk of Pestalozzian literature in English, French, and German is vast and imposing, yet it is steadily augmented with every year. Despite this fact there can be little doubt that Mr. Holman, in his careful study of Pestalozzi, has made a contribution of real value to thoughtful students of the evolution of educational principles. Few of the works in English are so admirably full and complete in treatment. The author makes liberal use of suggestive quotations from Pestalozzi's writings, both the familiar works and those not yet published in English translations. Thus the reader is made acquainted with Pestalozzi's educational creed, not alone as